THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep."*—ST. JOHN 10: 11, 12.

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## ANNIVERSARY OF BRIGHAM YOUNG'S BIRTH.

EXTRACTS FROM A SPEECH OF HON. THOMAS FITCH, JUNE 1, 1900.

My friends, the man whose birth we commemorate and whose memory we honor to-day was known to me not through the report of others but with an intimacy born of the relation of lawyer and client, an intimacy which soon ripened into a friendship which continued until he passed into the beyond. A quarter of a century has gone since he bade me farewell with a blessing, which, although not of his creed I did not scorn, yet his vital and vigorous personality seems as if it were here to-day, throbbing with life and strong in purpose.

This is no time nor place to speak either in criticism or in defence of the religious faith in which and by which Brigham Young lived and died, nor of the peculiar tenet of that faith which excited the animosity and inspired the hostile action of the religious and political world of America.

Yet it may not be unfitting to remark in this connection that while "the Lord loveth those whom he chasteneth," it often happens that the chastened ones do not immediately reciprocate the affection. History is filled with examples of people who have accepted in good faith the results of defeat on the battle-field or at the ballot box, or in the court room, and who yet have not hastened to love and reward those who, in their opinion, had "despitefully used them." Much of the prejudice that has been created and kept alive in the east against the people of Utah has resulted in part from the selfish obstinacy of a few Latter-day Saints who have preferred adherence to their own opinions to the welfare of their people; but it has resulted also from the unphilosophical unwillingness of some of those who

successfully conducted the campaign against Utah's peculiar institution to content themselves with the moral results of their victory. I fear that the disappointment and anger of some of these gentlemen at not receiving earthly reward for their efforts may have caused them to inconsiderately declare that the people of Utah have not accepted in good faith the results of the campaign against polygamy, because the elevation of the crusaders to office has not been included among such results.

Time will correct all this. It will appear to all who study the situation without prejudice, that the practice of plural marriage is at an end, and the missonary zeal of the misinformed will abate when this utter extinction becomes apparent to the world.

With it will disappear all that is objectionable in the religion of the Latter-day Saints, and the people of Utah will no longer be subject to criticism on account of their domestic relations. The civilized world has reached the conclusion that belief is not a matter of volition, that the will of man cannot dominate his brain, and that it is not given to priest or philosopher to sit in judgment upon any faith in the hereafter which restrains the evil passions and uplifts the purposes of mankind.

Heredity, environment, education, all contribute to fashion our beliefs and unbeliefs. The profoundest intellects of the orient accept the teachings of Buddha, of Confucius, or of Zoroaster. Scholars and statesmen proclaim that there is but one God and Mahomet is His prophet, and those who are now in the youth of their old age can recall the days when any sect of the Christian church would have expelled from its membership any one who dared to doubt the literal truth of the story of the sun's odedience to Joshua, or the narrative of the muscular exloits of Samson, or the tale of the sojourn of Jonah in the interior of the whale, or the absolute verity of any of the numerous allegories of the Divine philosophy.

The faith of the Latter-day Saints with polygamy eliminated differs but little in spirit or detail from any evangelical creed. Its followers accept the ten messages of the thunder as the origin of all law for human government, they sit reverently at the feet of the crucified Christ, and their belief in the revelations of their Prophets is as reasonable as many features of the creed of Christendom.

Indeed the logicians, the sceptics and the theologians may all suggest that if revelation from God to man be a truth at all why should it have ceased nineteen hundred years ago? Why should it not have continued until the present time through such inspired ones as might be selected by the Almighty as batteries to receive and interpret His message to mankind?

An effort—should effort be anywhere made—to now place the people of Utah under a cloud because of their theological idiosyncracies will fail—utterly. The world is moving into the new century. It has left behind it the rusted racks of Torquemada, the cold ashes of the fagot in which Socrates roasted, and the wrecks of the pillories in which the Puritans tortured the Quakers, and it is remembering that the Redeemer Himself said, "In my Father's house are many mansions." Not one but many—

many creeds, many faiths, many religions, and none of them in which truth and honesty and usefulness are not virtues.

Yet it may not be denied that religious and partisan prejudices have still much to do in making up history. As with the painter the historian selects different standpoints, and sketches under different angles of light. The great success of Rembrandt's pictures is said to have grown out of the accident of his having been accustomed to make his earliest sketches under the light which fell from the aperture in the roof of his fathers mill. He never outlived the charm of the effect; it was photographed upon his brain, and every future effort was more or less impregnated with the idea. Just so with historians. It is impossible to judge except by comparisons, and these comparisons are furnished by the education of individual opinion. Abstractions—however well they may serve the purposes of philosophy—are not to be thought of in history; men will paint according to their light.

Brigham Young lived according to his light, and no prophet, priest or seer in all history was more sincere than he in believing that the light came from above. His spiritual and material systems were both engraftures upon a Puritan tree. He was a Vermont Pericles, an American Cromwell, a western Columbus; but he was above all the very incarnation of the Puritan idea.

Brigham Young, like his Athenian prototype, was formative in his ideas. He was a masculine man. He was instinctively an architect—a builder—a creator. He loved to plan houses, to organize industries, to provide for the erection of mills and factories. The overland railroad and telegraph lines through Utah, and the great irrigating canals were constructed under his leadership. He would tolerate no slighting or inefficient work. Every stone in the temple from foundation to spire was cut to exactly fit its place. While a part of the foundation was being laid President Young was absent. On his return he visited the work and noticed a mason placeing "spawls" or chips of granite under one of the blocks. "What is that for?" he inquired. "In order to make the stone level," was the reply. "How much of that kind of work has been done?" he sternly asked. "All the way down," was the answer. "Then," said he, "tear it out all the way down and begin over. Make every stone fit its neighbor and stand level without any 'spawls,' and when the stones don't fit cut and shape them until they will fit."

He had the patience with small annoyances that is an attribute of a great and placid soul. He brushed away the gad-flies instead of trying to crush them. His *suaviter in modo* was superb, but the *fortier in re* was behind it. Beneath the velvet glove was the grip of steel. He was the Cromwell of his people, the lord protector of his realm. He had the same desire as the great covenanter for the freedom of his creed and clan; the same intense belief in the righteousness and wisdom of his own institutions; the same intolerance of interference with his methods; the same instincts of leadership; the same love of power.

A character which has become historic generally requires distance for toning and harmonizing effect, but the high dignity of this man's character was impressed upon all who surrounded him.

"Chief of his clan he centered in his soul—
As their avengel—all their hopes and fears
Through all his life-time as their wisest head,
He planned to lead them to some happy goal."

A thousand miles toward the sunrise the Missouri rolls its turbid flood, yet in 36 hours we may journey here from there in a luxurious car. But the men and women who founded this commonwealth plodded for weary weeks across alkaline deserts under the fierce throbbing light, and over mountains torn from the tortured breast of chaos and thrown away upon the world. Footsore and weary, yet submissive to discipline and undaunted of soul, they faced the storm and the savage of the desert and disease, with the spirit of the Spartans whose message to the ages is graven upon the rocks of Thermopylae:

"Go, stranger, and in Lacedemonia tell,
That here, obedient to her laws we fell."

And ever in the vanguard was the leader—comforting, cheering, advising and encouraging his band, and with brave and prophetic messages inspiring them even as Napoleon inspired his troops when he said, "Soldiers, from the heights of yonder pyramids forty centuries look down upon you." The foliaged avenues and gardened palaces of the capital of Utah—the most beautiful city in the United States—were planned and planted under the direction of Brigham Young, and this magnificent pavillion—unrivalled in Europe or America—where the ozone of mountain heights mingles with the sweet salt breath of an inland sea, offspring of his policy of improving every natural advantage of Utah.

President Young was an ardent and persistent advocate and helper of the cause of education. He was an architect of States as of temples, and in the erection of both he provided for the future. He knew that no edifice, whether of character or of granite, can be erected without a solid foundation, and that the education of the school room is the foundation of the House of Life. Upon it we build the structure that never is completed on earth; the structure whose building must continue upward until we carry its summit beyond the reach of human vision. The education of the school house is but the preparative, preliminary of the greater education of the world. All our lives we gather knowledge not merely from books, but from events, from men, from Nature and her infinite tuitions, from humanity and its illimitable lessons, from the ant toiling under her burdens, and from the feeble pulse of the new-born infant up to the rush of Uranus around the universe. The chief value of school education is that by it we learn how to learn. Our habits of observation, of memory and of reflection are strengthened and trained. We are thereby better fitted for the race and the battle, and whatever may be the case in the other life, yet in this life race generally is to the swift and the battle to the strong, the proverb to the contrary notwithstanding.

Under President Young's direction the education of children extended to morals and manners as well as to music and mathematics. The boys in Zion's schools did not smoke cigarettes during recess. Slander and malicious gossip were strangers in the homes of Utah, and there was ever a single

standard of morality for men and women. The head of the Latter-day Saints advised his young people to aim high, and make a point of reaching their aim, and if they fell below it to go at it again with redoubled zeal, for he knew that high and inflexible purpose is truth upon a cycle, swift, silent, and sure to get there.

In private conversation as in public speech President Young's words were apt and to the point, and he abounded in homely and forceful metaphors. Said he, in my presence, to a young man who sought his counsel: "No man can make it rain, but any man can keep his platter right side up, so as to get some of it when it does rain." To another he remarked: "Be sure there is something you can do thoroughly well, and it is your business to find out what that something is. Don't fritter away your time by attemping the impossible. Remember that genius is often judgement." The enthusiastic Methodist brother who was haunted day and night by the letters "G. P. C.," believed that it was a divine call to "Go Preach Christ." But after his ministrations had driven away the congregation, he concluded that the letters really meant "go plant corn."

The history of Brigham Young has, except in Utah, been written by his enemies, who have allowed their hatred of one feature of the strange new faith which he preached and practised to blind them to his greatness and goodness. He wronged no man. He lied to no man. He kept faith with all men. He was just and generous, and charitable. He was loyal to his people, his country, and his convictions of right. He was gentle and courteous. He was wise in counsel and fearless and unwavering in action. He ought not to be judged by ordinary standards. Indeed no man's feet will ever quite fit another man's footprints. Every man and every woman who lives a life worth living must live an individual life. No two of us see exactly from the same point of view—it is enough if we arrange our angles of vision truthfully and conscientiously.

No men and women in all this land are more progressive than are those of Utah. They do not resemble the man of whom Douglas Jerrold said, "He can never fully relish the new moon out of respect for that honorable institution the old one." The Latter-day Saints have adopted some valuable legal and social reforms. When an advanced thought presents itself they do not telephone for police protection, they give it hospitable welcome. They limit by law the hours of labor; they compel the manager of stores to provide seats for female help; they prohibit blacklisting; they make wages a preferred debt, and exempt them from garnishment; they have modified the common law injustice which denies redress against the employer to the employe injured through negligence of a fellow servant; they punish those who overwork or underfeed dumb animals; they were pioneers in establishing woman suffrage, and their legislatures have never yet sold a senatorial toga.

I have already suggested that the Puritan spirit has ever pervaded and controlled not only the spiritual and intellectual but the economic life of Utah. President Young adopted the plan of building villages in which those who tilled the soil should live, and whence they would go forth to their labors in the surrounding fields. In the early New England settle-

ments this method was adopted for more efficient defense against the Indians, with whom the colonists were usually so unfriendly that Lowell was impelled to say that "the Pilgrim fathers first fell upon their knees, and then fell upon the aborigines." President Young's motive was to guard the young men and women against the discontent engendered by lonely and isolated lives, and to make farm life attractive by affording opportunity for social gatherings and rational amusements.

It has sometimes been charged against Brigham Young that he was disloyal to the government of the United States. This unjust aspersion rests solely upon the conjectures of his enemies, for there cannot be found a single authenticated act or utterance of his to sustain the accusation. When demand was made by President Polk upon the scattered, hunted and depleted fugitives from Nauvoo for a battalion of 500 men for the Mexican War, Brigham Young replied without hesitation: "You shall have your battalion, Captain Allen, and if there are not young men enough we will take the old men, and if they are not enough we will take the women." The battalion was raised without delay, and on the eve of its departure the leader of his people said to them: "I want to say to every man and woman that the Constitution of the United States, as framed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty, and I tell you in the name of Jesus Christ, it is as good as ever I could ask for. I say unto you, magnify the laws. There is no law in the United States or in the Constitution but I am ready to make honorable."

The loyalty which Brigham Young proclaimed in those early days, he maintained unto the end. In 1872, when his liberty and his life were menaced by those who were using the forms of law to compass their designs, there were some among his own people who advised resistance, and some who advised flight, but he promptly rebuked all such counsel. He held his American citizenship as among the most valued of his possessions. Once, when it was learned that an indictment for a non-bailable crime had been found against him by a picked and packed grand jury, and that he would soon be arrested and probably incarcerated at Camp Douglas, a prominent member of his Church said to him in my presence: "President Young, remember the fate of Joseph Smith. Do not place yourself in the power of merciless enemies. From this room the road is open to you unto a safe retreat in the mountains of Mexico, and there are not enough deputy marshals or troops in Utah to overtake or capture you." The grand old man arose, and outstretched his arm with that gesture of mingled patience and power which the artist has presented in his statue, and exclaimed: "No, brethren, there is no road open for me in which to travel as a fugitive from my people or my country. I will meet these false accusers face to face, and defend myself to the uttermost. The Supreme Court of the United States will give us justice, and God will not desert me."

The industrial strength of Utah has ever been in the system of co-operative labor which owes its origin, or at least its introduction here to the advice and efforts of Brigham Young. Co-operation has given us

irrigating ditches and woolen mills and sugar factories, and its extension to many branches of industry now untouched will make of Utah a great and prosperous manufacturing State. In the near future we will export but little raw material, for silk, and wool, and leather, and iron, and copper, and lead, and all the varied products of field, mine and orchard will be woven and spun, and smelted, and hammered into their ultimate forms of use in our own factories and foundries.

The Cities of Utah to-day, with their hundreds of miles of graded and shaded avenues, with their iron arms reaching out for the traffic of a mountain empire, with their glowing furnaces, their clanking forges, their humming factories, their miles of costly and beautiful homes, their palaces of art and industry and trade, their trolley cars propelled by prisoned waterfalls—all lived in the brain of Brigham Young when—53 years ago—he looked from the summit of Big Mountain upon the Salt Lake valley, and exclaimed: "Enough, this is the right place, drive on."

The age through which we have passed is but the herald of the age upon which we are entering. The pioneers have broken the path, it is for you, oh, young men and women of to-day, to follow. It is for you to lay check upon the wrong, to give encouragement and direction to the right, to place all your resources under contribution, to develop the possibilities within you, to train your hands to the magnetic needle of self-government, to broaden your mantle of charity, to strengthen your discernment of error, to teach yourselves self restraint and self-control.

The lesson that may be drawn from the life which we honor this day is that it is best to be patient, to be wise, to be strong, to be brave, to be hopeful, and—above all—to be good. Virtue is surely its own reward. It may be that in our earth-life it is sometimes the only reward that virtue ever receives, yet it is a reward nevertheless. I am neither sage, moralist, nor preacher, but I have found in a life that has mainly been one of toil and battle, that the success or gratification which comes from disregard of the higher and better impulses of the soul is always uncompensating. Such fruit will ever be Dead Sea apples—ashes and dust. The sweetest and best of life is in the remembrance of the evil impulse that was not followed, of the invitation to wrong-doing that was rejected, of the selfish suggestion in whose face conscience closed the door.

The bronzes of conquest on the column Verdome in Paris perpetuate the memory of triumphs won by Napoleon, who desolated a world that he might illumine a throne. But no story of blood or tears mars the harmony of the greeting which all Utah sends to-day, even into the All Hail Hereafter to the leader whose bronze image stands under the shadow of the anthem in granite he planned, stands in death as in life, watching over his Israel with unslumbering eyes. The paths which he hewed through the passes and over the summits are now resonant with the rush of iron feet, and about the ashes of his camp-fires cities have grown, yet not for generations will his name and his fame be forgotten by the people he served and loved so well.—*Deseret News.*

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A fool can desire; it is a man that chooses.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 12, 1900.

## MODERN PHARISEES.

How often is the desire expressed to see real, true living prophets, and people almost envy those who lived in the days of Jesus and the Apostles, and think what a glorious privilege it would be to listen to the words of inspiration that flowed from their lips, and partake of the divine influence that followed those men. These were just the sentiments of the Jews in the days of the Savior. They showed great reverence for the dead prophets, but persecuted and put to death the living ones, and even the Son of God himself. This spirit led Jesus to rebuke them as follows: "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them ye shall scourge in your synagogues, and persecute them from city to city." The modern Pharisees now include in their list of sepulchres to garnish, those of Christ and the Apostles, as also the early Christian martyrs, but, like the former-day Pharisees, they have no use for living prophets. These they condemn without a hearing just as did the Jews; and the woe pronounced upon the Pharisees of old time will apply with equal force to those of our day.

As it was the most pronounced professors of religion that raised the cry, "Crucify him, crucify him!" so in this age it is the same class who cry impostor when claim is made that angels are again ministering to men on the earth, and that Apostles and prophets have been reinstated among men to bless them with their divine counsels.

To those pious Jews in His day Jesus said, "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." Those pious frauds lauded Moses and the prophets, but refused to accept the Messiah of whom they wrote, although they described his coming in the plainest of terms, and in some of the most minute details. So to-day the same class of people will press the Holy Bible to their bosoms as a divinely inspired record, while denying the restoration of the Gospel, which is so plainly predicted in its sacred pages.

In the Book of Revelation we are told that the voice said to John, "Come up hither and I will shew thee things which must be hereafter." Among other things he was shown, he says, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Now, because the young man, Joseph Smith declared that this prophecy had been fulfilled, he was set upon by men who should have been preaching and practising the charity enjoined by Paul, and was maligned and persecuted to the death; and many others have lost their lives through the violence of mobs led on by professed ministers of Him who said, "Thou shalt love thy neighbor as thyself," simply for testifying to the truth of this same message.

Thousands to-day testify in all solemnity that they have received a knowledge of its truth, not from man, but from that same source from which Peter received his testimony that Jesus was the Christ, and that all who will do as they have done may receive the same assurance. Still many, having heard the malignant stories circulated by evil designing men, will refuse to hear the defence, but judge by hearing one side of the evidence. They might at least be as fair as were the people of Rome with Paul when they said, "But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that everywhere it is spoken against."

The modern Pharisees who are so self-righteous that they will condemn a matter before hearing it, and who love to circulate a lie rather than the truth, would do well to take heed to the advice of one Gamaliel, a doctor of the law, had in reputation among the Jews: "Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. And now I say unto you, Refrain from these men, and let them alone: for if this counsel or this work be of men it will come to naught: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

A. W.

## "DESERET NEWS" AND "ERA."

THE way to utilize these publications which are kindly furnished to the Elders gratis, has been so often commented upon in Priesthood meetings, that it was supposed every President and every Elder not only fully understood the wishes of the Presidency, both at home and here, that we are a little surprised that query even now comes in regard to this matter.

It has been and is required of the Elders that everyone shall have an abiding interest in the distribution not only of surplus copies, but also of those received and read. All are intended for circulation, first to reading rooms and libraries, where practicable, then to the Saints, to inquirers, to friends and strangers where wisdom may suggest.

The *Semi-weekly News* gives an epitome of Utah news, and the Saints at least should be interested there, but there are strangers by the hundred, intelligent persons who would be glad to note the style and character, the progress and status, social, political, industrial and religious, from that "bird's eye view," such as the *News* takes all the time. The *News* is a

newspaper, it chronicles things as they are, and its character will not suffer even by contact with the majority of the papers of England.

The *Era* assumes to be more literary than newsy, but there are ideas in it, and where read there will be ideas of it. It should be, by the vigilance of the Elders, in every reading room into which it can be placed. It is desired that both shall be read as extensively as possible, and it was thought all the Elders fully understood this. Do not allow the *News* or *Era's* to accumulate or waste for want of a little thought, trouble or postage. They will be silent educators and messengers of truth and information where you, perchance, may never be able to reach. Do, brethren, give them circulation, freely, gratuitously, wisely and intelligently, as a part of your missionary duty, and you will have the approbation of the Authorities, for it is according to their counsel, and part of their intent.

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DURING Elder A. Wootton's absence in Paris, and the travels of the Presidency in the Conferences, the Jubilee Number of the *Deseret News* did not receive the special notice which it truly merited. The idea of contrasting that fine issue with the first one was a clever and undeniable testimony of fidelity to a self-imposed mission, and a grand exemplification of that "Truth and Liberty" which it adopted as its motto at the beginning, and continued even until now. The *News* has always been clean, progressive, decided, the beloved of the people and uncompromising organ of the Church and people. It will no doubt live to a good old age as a friend of the people and a terror to their enemies. Hurrah for the enterprising *News!*

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OUR old friend and brother John N. Barker, of Willard City, Utah, favors us with copies of his Memorial Day poem, entitled "The Brotherhood of Man," for which we tender thanks, and also congratulations that he still continues to "woo the muse." May his life be lengthened out unto the perfect day, for we would prefer his standing in Willard to the standing of his old partner, albeit the latter lives near the metropolis of England, and poses as a Seventy and the founder of a church.

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WE have had quite a pleasant visit from Mr. Lewis Naisbitt and his wife Ruth, of Halifax, Yorkshire. They enjoyed it as did we ourselves, it was a cheery visit.

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RELEASES.—Elder Simon Hibbard of the London Conference has been honorably released to return home at his pleasure after July 15.

Elder Geo. F. Ashley of the Nottingham Conference has been honorably released to return home per s.s. *Cambroman*, July 12.

President Heber Austin of the Norwich Conference, has been honorably released, on account of poor health, to return home at his pleasure after July 20.

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TRANSFER.—Elder Seth Pixton, now laboring in the Birmingham Conference, has been appointed to preside in the Norwich Conference.

## ABSTRACT OF CORRESPONDENCE.

ELDER MISCHA MARKOW writes from Bucharest, under date of June 1st, 1900, as follows:

"I am well and feeling well in my labors, and thank my Heavenly Father that He has shielded me from evil, and preserved me from my enemies. There are two Bulgarians here who desired to be baptized, but I told them they would better wait a little while and investigate a little more thoroughly. I had decided, however, to baptize them on Sunday evening, but when some of the Roumanians heard that both Greeks and Bulgarians were beginning to investigate and believe our doctrines, they began to get uneasy and some of them became very angry at me. They went so far as to send a secret detective to see me, who pretended to want to investigate, and finally asked for baptism. I soon learned, however, that he only did it in order to carry out his wicked designs, and that he was working in connection with a band of Roumanians who had made it up to try to find out where I was going to do the baptizing and lie in wait for me, and as soon as I appeared, give me a good trouncing and then disappear in the darkness, thinking I would never know who they were; but as you will see from the following the Lord had decreed it otherwise. I have been in the habit of holding a little meeting with the members and friends every Sunday afternoon, commencing at 1 o'clock, but on this particular Sunday, having a great deal I wanted to say to the Bulgarians, it so happened that I appointed the meeting for 10 o'clock in the morning instead of 1 in the afternoon; still some of them got to hear of it and came to the meeting. They were evidently bent on making trouble, as they came to me and began to argue, telling me I had no right to teach the people, and saying that I was leading them astray. When I would not quarrel with them they went to the police to swear out a complaint against me. The police commissioner came to see what was the trouble, but he treated me very courteously; true he arrested me and started to take me away, but as we reached the street we were met by the secret detective, who stopped the poilceman and inquired who had made the complaint against the missionary. The Roumanians answered that it was they who had done it. Then he got angry and wanted to know why they had done that, and said that he and some others had made it up to give me a good beating that night at the baptism. I felt thankful to the Lord that he had delivered me out of their hands. The officers who had me under arrest began questioning me, and I explained to them the universal apostasy, and how the Gospel has again been restored to the earth. They listened very patiently, but refused to let me go free. On account of this disturbance and persecution one of the two who desired to be baptized has backed out. The other still desires baptism, but the Chief Inspector has forbidden our performing the ordinance.

"They took me before the Courts; first before the Chief Inspector and afterwards before the higher Court, but the Lord was with me and filled me with His spirit, until I rejoiced in even that opportunity of preaching the Gospel to them. I had two testaments in their language which I gave

them so that they could read the answers to my questions. Then I questioned them about the apostasy and the restoration of the Gospel, and they listened quite attentively as I explained the same to them. I told them that the Gospel had been restored through an angel having appeared in America, and that we had been called to proclaim the same. They told me that I was not allowed to preach that in Roumania, and put me that night in prison. The next day they assembled their judges to hear my case, and brought me again before the Higher Court, and told me to relate all I knew about the organization of the Church, etc. I gave them the testaments again and began explaining the Gospel, beginning with faith, repentance, baptism, etc. In a little while some of the head men began defending me and said: "This missionary is right, that is the true Gospel of Christ, and our orthodox religion is wrong." I spoke about half an hour with them and was afterwards again conducted to prison. Nobody was permitted to visit me and I was not permitted to write any letters. Some of the Saints, not knowing what had happened to me and becoming uneasy, went to the American Consul and related to him what had taken place, when that gentleman immediately telephoned to the Ministerium inquiring about the matter, and asking how it was that I had been imprisoned without cause; thereupon they turned me loose, but summoned me again before the officers, and I had to tell them again all about the Church, and this time they wrote it all down and had me sign the paper. They did not publish my written statement, but some of the newspapers published an account of my arrest, and what I had said before the Court. One of the papers gave a pretty true account and spoke kindly of me, another published an account that was about one-tenth true, and another published an account that was nothing in the world but a lot of falsehoods. It appeared in the papers that an angel had appeared in America. I was under arrest 48 hours.

"Now, dear brother, they have forbidden me to do any preaching in Roumania. They have sent the statement that I signed to their chief Minister, who is to investigate the same, and then I expect they will banish me. They say that I have no right to baptize. I do not know what will become of me as I am still in their hands. Do not answer my letter until you hear further from me as to where I shall be."

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We make the following extract from a letter from President Frisby of the Birmingham Conference:

"The authorities in Hereford have positively refused to let us hold open-air meetings within the city limits, and the mayor plainly stated that while others used their streets for such purposes, it was none of our business, and that if any attempt were made by us to hold such meetings, he would see that we were promptly prosecuted."

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Elder D. H. Robison, writing from Northampton, among other encouraging things has the following to say:

"Our address after this week will be 71, Bostock Avenue, Northampton.

We are spending this week at Wellingbow. We had a rousing open-air meeting last night, and hope to have similar ones every night this week."

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ELDER T. W. DIMOND writes to President Horsley from Guernsey, under date of June 22, 1900, as follows:

"We were invited before the police court this morning. A number of questions were asked us in regard to our teachings, whether we were preaching anything contrary to the Church of England, or if we were preaching polygamy, and whether we had been persuading young girls to join our Church. A charge was made by some lady that she was about to lose her servant, as we had been persuading her to go to Utah. We were charged also with going into houses without permission, that the people were not in favor of our doctrine, therefore we must not preach upon the street, we must not tract from door to door as other denominations did not. We could visit people belonging to our own Church, but not deliver tracts from door to door. People had complained about this, it was stated, but it has only been complained of by the ministers of other denominations. They have been working together, and of course the ministers rule the Island. They had no proofs of any charges against us, it was simply they did not want us to preach or deliver tracts. All of the ministers are against us, they know our literature does not favor them. The bailiff was heard to state a few days ago that we were the scum of the earth, and the chief constable applied to him for a final decision. He decided that we cannot preach upon the streets, or deliver tracts from door to door, but we can preach and deliver tracts in our hall. The Island has been nearly all tracted, so there is not very much hindrance there, but it would be good if we could preach upon the street. Our hall meetings may be well attended, we are in hopes they will. You can arrange for a change of two elders from here now, as there is no need of four here. We will go as I said to Jersey next week. Mr. Taylor said he wanted to be baptized, even if we had to go in the middle of the night. Those who are dilatory may come forward now. We believe the hand of the Lord is in it. It must be for a wise purpose. The people are very peculiar, and a person would have to work a great deal with some to create any desire for the Gospel.

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PRESIDENT HEBER AUSTIN, although personally troubled with rheumatism, writes hopefully of the work in Norwich as follows:

"The Elders are feeling proud of their success all over the Conference. Here in Norwich we have had a room-full for the last two Sundays, and if our increase keeps on we will have to have a larger hall. There is a prospect of several new members in the near future."

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## AMONG THE CONFERENCES.

AT this season of the year a run through to Cardiff is quite a pleasant, though lengthy trip. As we passed through Shrewsbury we had quite a longing to visit the old place, sacred by a thousand pleasurable associa-

tions of bygone years. The railway station is changed and changing, but the two great, towering sentinel spires, St. Mary's, 222 feet high, being the chief, still remain, and can be seen a long distance. The Dean'a is as of yore, the old meeting place once used by the Saints, still nestles under the infirmary, and the castle, which now modernized, yet overlooks the valley of the Severn. We pass the old Abbey Church to the left, Lord Hills column to the right, and note in the distance Hayman Hill as it used to be in historic times. We heard that the old Grammar School, where so many English worthies were educated, had been changed into a library and museum, and the old endowment and authority vested in a better locality, now large enough for over five hundred students.

With an unexpected sigh we leave the antiquated, historic town, and soon passing through Church Stretton in very much like a Swiss location, we reach the ancient town of Hereford. The scenery all through the route is beautiful, swelling hills and wide reaches of vale scenery, with farms all in the flush of summer wealth, and sombre woods which yet gladden the eye. We rush past little villages, along hill sides, through tunnels and by quiet streams, see herds of Herefords, flocks of sheep, orchards whispering cider, hop fields telling of beer, and wheat fields saying bread. Far-off Snowdon rises on our distant right, and the vision of the Psalmist is realized, for as our train rattles along "the mountains (seem to) skip like rams, and little hills like young sheep." Welsh names now begin to appear on station signs, double-l's (Ll's) are prominent, then "Ponts," such as Pontypridd, and the whiff of tide-water and the sea.

At Cardiff we, President Lyman, Elders Naisbitt and J. W. Smith of "42," were met by the ever-genial President W. J. Wale, and by "bus" reached Cathays Terrace, where the Elders and many Saints from a distance had already gathered. All Saturday, June 30th, it had rained, but this was an advantage, as it suspends, occasionally, *this year*, and July 1st saw a goodly company who were blessed with such a testimony meeting as only occurs occasionally. The Saints were eager, warm and continuous, and the Elders seconded their readiness, until suddenly and wisely President Wale gave out the closing hymn.

Afternoon and evening meetings at the Swiss Hall were lively, pointed, satisfactory and beneficial to both the Saints and the inquirers, although our conclusion, as a result of observation was, that the old religious fervor once most potent in Wales had lost its ancient charm. The streets were alive with promenaders and largely church and chapel goers, but social and society feelings have more to do with custom now, rather than any thoughtful, critical discrimination as between sect, truth, or standards, whether of catechism, creed or scriptures.

The Priesthood meeting was all that could be expected, seeing they are only six-monthly, and a change there, as elsewhere, in this would be of permanent advantage. Street preaching and tract distributing were in full play, indeed we heard, *incog.*, one of the best discourses, from a young Elder, we have listened to for many a day, and a prosperous season in this way is both hoped for and expected.

The retirement of President Wale, after an unostentatious mission, makes

another among the faithful presiding officers whom it seems difficult to spare, but the same power that raised up them evidently raises up others to fill the gap of office and experience. The Lord rules and prepares in His own way and in His own time, so new responsibility and change have advantages as well as otherwise.

There being no Social, we presume all congratulation was being held in reserve for the approaching July 4th, and while we were pressingly invited to participate therein, it was needful that President Lyman, at least, should return to Liverpool for the business attendant upon the two companies sailing that week (5th inst.) Everything had been propitious, the Conference was good, our brief visit to President Wale's relatives in Cardiff was enjoyed, seeing we have strong hopes for their conversion in the near future. Then the Saints all felt well, and the brethren were found to be diligent, earnest, able and willing to work, and if a defect is exhibited, it is that so few missionaries now there are able to speak in Welsh, so the mountain districts are out of their influence, and North Wales is unreached altogether at present.

"The Prince of the House of David" absorbed the attention of President Lyman, while the scribe gazed at the changing scenery, noted the scarlet poppies like fire-sparks among the grass, sniffed the odor of the already loaded hay, and inhaled the perfume of June, whether of roses, honeysuckle or sweet briar and common "old man." Saw the trailing vines climbing over cottage doors and windows, the old ivy running over churches and reaching the tops of ancient trees. We also marked the gathering mist and twilight in combination as they hid the far-off hills, and then gradually and silently stole adown the scene, until suddenly, near the horizon, the coppery sun broke the heavy clouds and scattered its last rays in weird and solemn silence from the west to the darkening east, then the nearer fields went into shadow, and "a feeling of sadness comes o'er, which the soul could not resist." 8:30 p.m. was passing, but 'yond where the sun went down, 2 p.m. was on the dial where the loved and trusted dwell, and perchance the dinner bell had hardly lost its welcome sound.

England is as beautiful as it is great. Many things observed are reminiscent. The canals, once Titanic in their magnitude, and beneficent as transporting on their dingy waterways the products of one county to another, or to the sea, surprise us in many parts. Lock after lock shows changing levels, and though turning hither and thither they yet compete with their modern rival, the omnipresent railroad, and judging by the number of boats still able to hold their own, though the traffic in England is terrific, and the transit of material is beyond ordinary computation; we are informed that a year's output of coal alone amounts to two hundred and twenty million tons, forty millions of this is exported, but its location and character becomes essentially changed as to the economy of nature. London, with all its streets and buildings come from far, its teeming population gathered from round the earth. The Liverpool dock walls, gigantic in their way, are built of granite brought from Aberdeen, and the growth and disturbance of element is somewhat general, and yet com-